







(Continued from Page 1).

But what a difference in character and conduct! Yet from a philosopher, simply lived true to their natures, same as a fish swims in the sea or a bird flies in the air. And when we view the act of any person in the fatalistic light, no man deserves credit for a good one, or censure for a bad one, for everybody is good or bad from necessity and not from will or choice.

Again, I repeat: the strongest impulse ALWAYS moves to action; and it is asserted by one who has thoroughly investigated the matter that murderers are uniformly so strong as to preclude all thoughts of punishment; and for every evil deed ever committed the same is true.

Now as every impulse and desire is natural to the body and the brain, which universal forces have built up and given consciousness, how can man be a creature of circumstances and a tree moral agent? It is absurd to suppose it. Said P. B. Randolph, "No judge or jury that ever tried a victim for his liberty or his life was or is competent to tell how far any man is responsible for a given deed," and men who think the right direction will agree with him. Dr. Randolph further said: "This is a world of chemical interchanges, and at one time we may be pure as angels, and within an hour inhale the spores of moulds, which, from inertness, may spring into life and produce some disease or abnormal appetite," either of which, as we can readily see, would have an influence on the mind—the seat of human action. Said Prof. Fowler: "To inflame the organ of time will create a singing disposition, the organ of veneration, a praying desire of caution, groundless fears, and so on." And I recall to mind an old railroad companion who was struck on the back of his head by a low bridge in the course of the organ of inertness, and caused him to become not only soft, but hanker toward the female sex, and a laughing-stock to his associates, all of which shows that man is forever and at all times susceptible to influences beyond his control that affect his conduct and actions. The food we eat has power to affect his morals and conscience, and fits of anger generated by poor digestion have led to murderous propensities. Vice and intemperance, coupled with poverty and hardship, have made devils out of men by nature good and kind, and so potent are conditions in shaping and controlling human beings, we are astonished daily by acts brought about by fate.

Few, indeed, could become comfortable in a land of plenty, but cases are common where men have eaten human flesh on the high seas when death stared them in the face from starvation. Conditions are everything, and man is the slave of them all through life, because he is what they make him—whether good or bad, moral or immoral. We have in the United States more than half a million women leading lives of prostitution, and in Volney's ruins we have a book that furnishes food for the most serious thoughts that ever entered the mind of man. All nations have their birth, growth, maturity, death and decay, and in the respect are like individuals. In all civilizations that existed there was a limit to progress and advancement, followed by regression and decay, all of which is in accord with what Olcott termed a universal cyclic law, that controls the destinies of nations as gravitation controls the orbits of the planets. Such things are fatal to be, and as this old world rolls on its axis in its seemingly endless flight it contains no promise of different conditions than those that have always prevailed under the reactionary law of destiny—that nations will fall in the future as they have in the past, and let us bear this one thought in mind, the curse of every nation's downfall has been the same thing—concentration of wealth. When the few possess and control the wealth of a nation his doom is sure and certain, and this nation of which we boast in pride and glory is destined to go as have gone all the others: as went Egypt, Greece, and Rome.

Our New Thought friends tell us that desire, concentration and earnest efforts will win success, and that mortal man can and does shape his own destiny. But the assertion is not true, for desire, to start with, is an involuntary

thing; it comes to a man with power to compel him to act; and to secure contentment and peace of mind he strives to gratify this involuntary intruder. We had here in this city a man who began life an apple-buyer, but the law took possession of him to be a preacher, and a preacher he became. Desire drove him into the pulpit; and he would have been driven in some other direction if the same had a different desire got possession of him; so you see how fate plays, with a man's vocation, and compels him to be whatever he is. Now if one of our New Thought friends was correct in his assertion, all men would be happy, contented and successful, for all men desire to be and work with that end in view, but fate comes along and drives them into all kinds of trouble and disappointment.

To some men everything seems to come without effort, and wealth rolls in upon them, while others are held like a vise in the grip of poverty, and never leave enough at the close of life to meet their funeral expenses.

Did John D. Rockefeller know when coal oil was struck about the time of our Civil War, that he would some day be the richest man in the world? No; and yet the forces of fate have made him such, and other men, once possessed of millions, have lost all, and been reduced to a condition of poverty.

We have had four great men in the history of this country who deserved to be President of the United States, and they concentered their minds and their efforts to attain the coveted position, and failed. I refer to Daniel Webster, Henry Clay, James G. Blaine and William Jennings Bryan. According to new thought ideas they should have succeeded, but they didn't. Such intellectual nonentities as Franklin Pierce and Rutherford B. Hayes got there without effort or expectation, and fate forced them to the front and over the heads of men better fitted by brains and ability to hold the office. So goes the world, and many men of latent power and great ability live and die, who, if fate had been kind, fairly furnishes no events to draw them out and develop them.

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